1:Gallin E-4,5 (1957-1958) 1966
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159 694 sation. On the basis of the information furnished in this statement, it is up to the investigator to get at all the facts in the case.

Unfortunately, on the basis of the Hsin Hsing side's letter of accusation, the court investigator's questions to the witnesses were such that the investigator felt that there was not enough evidence for an indictment to send the case to court, since each pair of men insisted that they had been beaten. Instead, he, like the police earlier, suggested that the two parties involved mediate their differences. Unfortunately, he did not know many facts in the case, including the fact that mediation had already failed and that the local police could be called upon to testify that the Ta Yu men had not been beaten.

Later, however, additional facts were made available to the examiner, and upon learning of these, another investigation was immediately held and an indictment was brought against the assailants. [695] Several weeks later the case came to court, and Li Fan and his father were awarded an amount of money large enough to cover doctor and hospital bills.

621 612 When village loyalty threatens *ch'in ch'i* loyalty, there is bound to be conflict in the minds of the villagers. Unlike the set institutionalized patterns for behavior regarding patrilineal relatives, there is no real institutionalization of behavior on the basis of village membership or *ch'in ch'i* relationship. This leaves ultimate behavior up to the individual, totally unstructured and influenced only according to situation. Although villagers do feel that one should not side with *ch'in ch'i* from elsewhere over one's own villagers, nevertheless, since one's village does not coincide with one's kinship group, villagers do not feel bound to support a fellow villager as they would if he were a patrilineal relative.

571 621 628 178 As a result, villagers realize that one's dependence on others must not be limited to certain people or groups simply because of the chance relationship of village membership or even, for that matter, by membership in kinship groups which may be either too small or economically too weak to be of real help. Instead, it is considered necessary to extend one's possible sources of support beyond village and patrilineal relations, by building one's network of reciprocal relationships to include people such as friends, neighbors, and *ch'in ch'i*. Then, the relationship can be based on good *kan-ch'ing*, and on such a basis people often show a greater willingness to become involved in each other's problems and to render full support.

[594] This attitude about the importance of extensive relationships outside the village, plus the expansion beyond the village that general economic change is forcing on so many villagers, tends to produce a more independent and less village-bound economic family group. It is